

# LAMENTATIONS

FOR

the death of the late Illustrious Prince *Henry* :

AND

the dissolution of his religious  
Familie.

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*Two Sermons :*

Preached in his Highnesse Chappell at

Saint IAMES, on the 10. and 15. day of  
*November*, being the first Tuesday and Sunday  
after his decease.

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By DANIELL PRICE, Chaplaine  
then in attendance.

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MICAH 7. 8.

*Reioyce not against me, O mine enimie, though I fall I shall  
rise againe.*

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TO THE HIGH  
AND MIGHTY PRINCE,  
PRINCE CHARLES, THE IOY OF  
OVR SORROW AND THE HOPE OF  
SVCCESION, ENGLANDS  
*CHARLEMAINE,*  
DANIEL PRICE, WITH THE DEDICATI-  
ON OF THESE, HIS TWO MITES,  
*WISHETH,*  
THE ACCRVMENT OF ALL HAPPI-  
NESSE, WITH THE DOVBLING OF  
THE SPIRIT, OF HIS BLESSED  
BROTHER VPON HLM.





# TO THE HONOURABLE

ble, Religious, and worthy Gentlemen, the Great officers to the late Renowned PRINCE.

To the Ho. worthy Gentlemen of the bed-chamber; to his Reuerend Brethren the Chaplaines; and to all the rest of the Gentlemen and officers of that Princely familie.



He importunity of some, the expectation of many, and the kinde acceptance of all of you, hath caused me to cast these two Mites in- to the treasure of the pub-

like sorrow, and to present, that now to your hands, which in my attendance in this woefull time I provided for your hearts: They are plaine, both because sorrow dislikes descant, and plaine stufes are fittest for Mourners: they are passionate, for in my meditation by the riuers of sorrow I sat downe, & wept, and hanged my Harpe vpon the willow

trees for euer, tuning it, to comfort or melody againe: and when ye required this song of mee in my heauinesse, I knew not how to sing any song of the Lord, but a song of sorrow, in this strange land; strange for the sinnes, strange for the iudgements. They are yours, they once breathed with you, and now euer shall liue with you, a pledge of that hart that neuer reioyced in any sublunary obiect, more, then to see, while our Sunne did shine such an happy, friendly aspect of so many principall Planets, and sweet plants in this place: let Charity interpret me, and none will be offended that vpon impetuous importunity I publish these last offices, to the memory of that illustrious Prince, our Maister, for whom the sound of all tongues and applause of all hands testifie, neuer was any more honoured in his life, neuer any more lamented in his death; that euer beheld the light of heauen in this land. My best deuotion, & faithfulest seruices are presented with these; and so I remaine

Yours in all Christian duty

Daniell Price.



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## The first Sermon.

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Matth. 26.31.

*I will smite the Shepheard, and the Sheepe of the  
flocke shall be scattered.*



Great PRINCE is fallen in  
*Israel*; the ioy of the Christian  
World is deceased, *Ichabod*,  
the glory of *Israel* is departed:  
Howle yee poore Firre Trees,  
your Cedar is fallen, *Lachrimis  
non verbis, miserationibus non  
orationibus opus est.*

2 Sam. 3.38.

1 Sam. 4.21.

Zach. 11.2.

*Aust. de Pas.*

I know it is contrary to the grounds of *Art*, pre-  
sently, at the first entrance, to hoise vp sayles in such  
a Sea of *lamentation* and *sorrow*: But *miserie* ob-  
serues no rules of *Oratory*, and therefore without any  
further *Proeme*, we should all take vp that Elegy of  
*Dauid*, 2. Sam. 1. O noble *Israel*, he is slaine vpon thy  
high places! Tell it not in *Gath*, nor publish it in *As-  
calon*, lest the daughters of the *uncircumcised* re-  
ioyce. O yee *Mountaines of Gilboa*, vpon yee be nei-  
ther dew nor raine, there the shield of the mighty  
was cast downe: *Jonathan* was lovely and pleasant in

2 Sam. 1.

B

his

his life, swift as an Eagle, strong as a Lyon: Ye sonnes of Israel weepe for Jonathan, which clothed you in Scarlet, with pleasures, and hanged ornaments of Gold vpon your apparell. All of you of what condition soeuer, heare with silence what you feelee with sorrow, the very thunderbolt of Heauen. *I will smite the Shepheard, and the Sheepe of the flocke shall be scattered.*

Jerem.

Doct. Swale.

Take vp a lamentation, sayth the Lord to the Prophet, *A lamentation such as was not in the dayes of our fathers.* Alas, no lamentation will fit our losse, a deluge of teares is little enough to beare the arke of our sorrow. *Austin* is sayd to weepe a shoure of teares, *Ambros* a flood of teares; but you will tell me, *Rhetoricantur Patres*, I am sure *Jeremy* wished for a Fountaine of teares, and my sorrowing and louing brother hath brought you a Sabaoth dayes iourney towards this Fountaine, him I follow with paces of lamentation and loue, and with as faithfull as sorrowfull obseruance, to his memory, for whom wee are commanded to continue these our last accomplishments of attendance, we shal both endeuer to teach you that last lesson of our Sauour, *Weep not for me, but weepe for your selues.* I haue at this time settled the foundation of my meditations vpon the farewel of Christ to his Disciples. A prophcy found in *Zachary* 400. yeeres before it was vsed heere; repeted in *Matthew*, in *Marke*, & *Iohn*, in all these places prophcying of the death of the Lord of life. *Hypocrisie* is a true *Pharisee*, but *griefe* is a bad *Scribe*, expect neither order nor matter, sorrow hath deuided such shares

Zach. 13. 7.  
Marke 14. 28.  
Iohn 16. 27.



shares among vs, the scattered sheepe and flocke of this fold, that our soules are euen deuided within vs.

The words themselues, without any descant, be words of *amazement* and *astonishment*, *I will smite the shepheard, and the sheepe of the flocke shall be scattered*. Euery word of the Lord is a *power*, a *fier*, a *hammer*, a *Pyoner*, to ouerthrow strong holds, a *sword* to deuide the reynes and the marrow. But this an extraordinary word, it is the *alarum* to a Battell, the voice of a *Trumpet*, an Earthquake shaking the Pillars of the Earth, *I will smite the shepheard, and the sheepe shall be scattered*. I will smite, *vox furoris & doloris*, sayth a *Glosse*, the voyce of fury in God, the voyce of misery to man. It had beene more milde, if, as in *Leuiticus*, I will punish: or in *Deuteronomy*, I will correct: or in the *Reuelation*, I will chastise. But who is able to beare his blow? Who is able to stand before him if he be angry? By the least of his blowes we are cut downe, dried vp, and withered.

I will smite the *Shepheard*, not the *sheepe* of his Pasture, not the *Ewes* great with yong, not the *Lambs* of the Fold: if the *sheepe* onely had bin smitten, *Dauids* prayer had serued; How long wilt thou proceed in anger against the sheepe of this Pasture? But the stroke more great, more grieuous, it is fallen vpon the shepheard, the guider, the glory, the *PRINCE* of the people: I will smite the Shepheard.

*And the sheepe shall be scattered*: his poore followers haue no better phrase then the sheepe of his flocke, silly, simple, innocent creatures: Wolves haue *dens*, Foxes *holes*, Birds of the heauen *nests*; but

Rom. 1. 16.  
Ier. 23. 29.  
Heb. 4. 12.  
Eph. 6. 17.

Gloss. Bern.

Leuit. 27.  
Deut. 28.  
Reuel. 3. 19.

Psal.

Sheepe wander out of the way in the *wildernesse*, *Errant in montibus agni*, they haue no Citie to dwell in. If the seruants of our *Sauour* had no more misery then they may collect out of the condition & consideration of being called *sheep*, it is much: poore creatures, when they are strongest together they haue no meanes to withstand the incursions, and inuasions of the *Wolfs*: but the Text expresseth more, stirreth vp more sense of sorrow, *The sheepe shall be scattered.*

*Be scattered*: it were, as if they were *fettered* and *consumed*: *Be dispersed*, it is as if they were *destroyed*, *di-sperdere* is *bis-perdere*: they shal be, as *David* speaketh, either gone astray, like the sheepe that perished, or as *Christ* speaketh, as *sheepe provided for the slaughter*. Scattered they must be: *I will smite the Shepherd, and the sheepe shall be scattered.*

The *parts* are two: first, the *death* of the *Shepherd*: secondly, the *dispersion* of the *sheepe*. The death of the Shepherd, plainly in these words, *I will smite the Shepherd*: wherein, because I will not trouble you with vnnecessary fractions: Looke vpon, first, *The person* smiting, I will *smite*: secondly, *The person* smitten, I will smite the *Shepherd*: Secondly, in the *dispersion* of the *sheepe*, in these words, and the sheepe shall be scattered, obserue, first, the *denomination* of *Christs Seruants*, The sheepe: secondly, the *desolation* of these *sheepe*, The sheepe shall be scattered.

*I will smite. Non nisi coactus percutit*, saith *Nazianzen*, it is neither the *Nature* nor *pleasure* of God to be smiting. *Abaddon*, *Apolluon*, be the names of *Sathan*

Lorinus.  
Psal. 119.

Diuisio.

Part. I.  
Nazianzen.

than



than in the *Reuelation*: but the *Lord* is a gracious God and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill. *Benignus affectu, misericors effectu*, saith the *Glosse* vpon the second of *Ioel*: Moses in the thundring and lightning heard no other attributes vpon the Mount, *Dauid* in his sorrowes acknowledged no other, *Ionas* in the Belly of the Whale, and bottome of hell, among all the waues and surges, remembreth no other, *Ioel* in his day of darkenesse, and blacknesse, repeateth no other affections of the Lord: but these, the *Lord* is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill. The *Psalmist* giueth God these titles, the *Lord* is strong and patient, there is honey in the *Lyon*, sweetnesse in strength, he is not onely strong and patient, but strong in patience, he doth foreflow his *visals*, and forbear his vengeance, till the cart-roapes of sinne doe hurry downe his iudgements. It may be he will vpon long expectation cut away the lappe of our garment, as *Dauid* did by *Saul*, but it is a rare example, that he proceedeth against any, as Satans motion was against *Iob*, to stretch out his hand, and touch all that he had. There were foure ages of the *Jewes*, in all foure the people continued sinfull: the iudgements expected were fearefull. In the first age of the *Patriarkes*, he promised a blessing to their posteritie: in the second age, of *Iudges*, he setled their Common-wealth and Policie: in the third age, of *Kings*, he built them a Citie to dwel in: in the fourth, of *Prophets*, hee built them a Temple to pray in: he might haue blasted them in their *Spring*, but he

*Reuelat.*  
*Gloss. Ord.*

*Ioel* 2.  
*Exod.* 34. 6.

*Ioel* 2.

*Psal.* 145. 3.

*Iob* 1. 11.

*August.*

suffereth them to come to their *Autumne*; nay further, hee endured them till their owne loosenesse brought them to the *fall of the leafe*.

Zach. 4.

Esa. 59 17.

Psal. 7. 13.

Ioel 2. 25.

Pliny.

It is the most *vile* and *base* condition of man, that when as God hath no other *Fountaine* then the fountaine of Grace in *Zachary*, nor other *riches* then the riches of his mercy in the *Psalmes*, nor other *bowels* then the bowels of compassion, and that the vnlimited extent of his gracious *affection* is beyond all imaginable proportions, yet notwithstanding, *man* will vnsheath Gods sword, & will violently force him to his *armory*, to put on his *habergion* and *brigandine*, as *Esay* speaketh, to whet his *sword*, to bend his *Bow*, and to prouide him *deadly weapons*, to ordaine his *arrowes* against them that persecute him, as the *Psalmist* threatneth, that Heauen shall affoord millions of *Angels*: Hell, legions of wicked *spirits*, *Orbs*, and *Arches* of Heauen, Stars to fight in their order, *Elementary* regions, Haile, Frost, Snowe, Stormes, Tempests, Mildewe, Blastings: and the Earth his great Artillery-yard, to send out Lice, Mice, Flyes, Wormes, the very Nissets, Palmerwormes, Locusts, Caterpillers, Cankermormes, *small creatures*, yet great *armies*, as hee calleth them in *Ioel*. Heereby causing *Jordan* to runne backe, his mercy to retire, yea, constraining him to alter his owne desire and nature, and tenor of speech, as in this place, *I will smite*; and not onely so, but as *before*, they cause the stroke, so *afterwards* they neglect the stroke, as if the iudgements of God were like to those *Bruta fulmina* among the *Romanes*, which, because



because they fell vpon the beastes, neuer came to obseruation. So wicked and beastly men neuer obserue, neither *why* hee striketh, nor *who* it is that striketh. A father hath no ioy in the continuall chiding or scourging, or cursing of his sonne, nay, his very bowels yearne within him for sorrow, his affection can be no lesse, then of the mother of Lemuel, *O my sonne, O the sonne of my wombe, O the sonne of my desires.* The compassion of the Lord can be no lesse, whose mercies be aboue all his works: yet, if a man will not turne, he will whet *his sword*, and bend *his bow*: *acerbitatem pene gladius, celeritatem designat arcus*, saith Chrysostome: In vaine doe any attribute the inuentions of *swords* to the *Lacedemonians*, or of *bowes*, to the *Scythians*, God hath prepared them, *eius sunt arma, cuius sunt verba ego percutiam.*

Prou. 31.1.

Chrysost. in  
Psal. 7.

Plin. lib. 7. Nat.  
Histor.  
Ludolph.

First obserua-  
tion.

Exod. 3. 14.

Exod. 7. 17.  
Exod. 15. 3.

Exod. 9. 3.  
1 Chro. 21.  
Psalme 91.

The obseruation collected from the words *I will smite*, is this, *That in all iudgements ought we truely to iudge of the true author*: he that being asked his name by *Moses*, answered, *I am that I am*; he it is that afterwards threatens, *I will bring famine*, *I will bring the sword*, *I will bring the pestilence*. In the ten plagues of *Egypt*; in the beginning of them his words be, *In this thou shalt know, that I am the Lord, I will smite.* He is a *man of warre*, in the same booke: Nay the *Lord of Hosts* and *armies*, often called in his owne booke: *Murreine of cattell* is called his hand, *Pestilence* his sword, *sicknesses* his arrowes: his *bow* hangeth in the cloud, his *sword* is euer in his hand, his *axes* and *hammers* be in readinesse; he it is that doth hurt

Homer.  
odyf.

Pfal. 38.

1 King. 14. 25.

2 Chro. 25. 23.

Isa. 7. 1.

2 Kings 18.

2 Chro. 33.

2 King. 33.

2 King. 25.

Lament. 2. 43

Exod. 8. 19.

Hypoc. in prog-  
nost.

hurt and shoote, and wound, and strike, and spoile, and ouerturne. He is not *Jupiter inermis*, as one Poet thought, but as another spake, his weapons be innumerable, and his hands be *νερες ἀαπτοι* *unresistable*. The religious Saints of God acknowledge this, *Dauid* shall speake for all. O Lord, thy anger, thy heauy displeasure, thy arrowes sticke fast in mee, thy hand presseth downe sore. The rebellious children of *Israel* did acknowledge this when *Ierusalem*, as we find in the old Testament, had'beene seauen times assailed; by *Shishak* King of *Egypt* in *Rehoboams* dayes: by *Ioas* King of *Israel* in *Amaziabs* time: by *Rezin* King of *Aram* in the raigne of *Ahaz*: by *Zenacherib* king of *Asshur* in the time of *Hezekias*: by the Captaines of the *Assyrians*, who tooke *Manasses* captiue: by *Pharaoh Necho*, that carried away *Iehoas* prisoner: lastly, by the *Chaldeans*, who burnt the Temple, and defaced the Citie: and that they had enemies round about them, on the East the *Moabites*, *Ammerites*, *Assyrians*, on the West side, the *Philistines*, on the North side the *Syrians*, on the South the *Egyptians*, *Arabians*, and *Idumeans*, all most infestuous to them, yet still cry out in their vexations vnto God: Thou hast couered vs with wrath, thou hast flaine vs, thou hast made vs the of-scouring of the people. Nay, *superstitious heathens* haue acknowledged this: The *Enchanters*, that the plague of lice was the finger of God: *Tiberius*, that thunder was the power of God: *Homer*, that the plague was the arrow of God: *Hypocrates*, that a great plague among them was *το θεῶν*, a punishment sent from God.

Nay,



Nay, *blasphemous reprobates* haue confessed this, for the *damm'd* at what time the *storme* fell vpon them in the *Reuelation*, they blasphemed God, because of that plague of Haile.

Reuel. 16. 24.

Use.

A *doctrine* to confute those that put the iudgements of God farre from themselues, by putting them far from the true author of them, God himselfe. *Naturall* and *beastly* men, who make naturall causes the reasons of supernaturall euent, who to the *wantonnesse* of wit, adde *wickednesse* of will, and be like vnto those spoke of in the *Psalmes*, that talke presumptuously, and set their mouth against Heauen, making the power of God to be circumscrib'd by the power of reason, who, because they beleeue no more then they see, and feare no more then they feelee, they goe no further then the *presence*, neuer goe into the *priny*-chamber of Gods iudgements, second causes must remoue it from the first author. But I aske, as the Apostle doth, *O thou man, who art thou that disputest with God?* or rather, who art thou that deniest the prerogatiue of God? seeing hee hath sayd, I doe strike; I will smite.

Psal. 73. 9.

Applic.

In this our *incomparable losse* (of which though I shall neuer *thinke* or *speake* without an indiuiduall companion, *sorrow*, and *sorrow* attended with the vtmost *remembrance* and *reuerence* limited vnder heauen) I may vrge this one part of my Text vnto them who neuer looking vp to heauens vnresistable stroke, doe complaine that eyther the want of care or skill in the Phisitians, shipwrackt all

our hope in that blessed *arke* the P R I N C E.

I stand not heere to *dawbe*, with vntempered Morter, neither to feare, nor flatter any. I do belecue that they were both *sorrowful* beholders, and *faithfull* helpers, so far as *Art* and *vigilance & diligence* could extend. But when *ego percutiam* is once proclaimed, no Phisitian can cure *Afa* his legs, or lay a *plaister* vnto *Ezekias* botch, or cure the *Shunamites* child, crying, my head. No balme in *Gilead* can helpe the *feucrs*, *dropies* or *bloody issues*, which Christ healed, though the *patient Patients* bestow all they haue vpon those honorable instruments: for so the sonne of *Syrach* calleth Phisitians. And therefore they which cry like those in the Prophet, a *Conspiracie*, a *Conspiracie*; so these, *Poyson*, *Poyson*: How probable soeuer that may be; let them looke vnto the poyson of their owne soules, the onely *infection* that brought this heavy *affliction* vpon vs. And whatsoeuer second causes there might be, let vs leaue the consideration therof to them, to whom they belong: and let vs (which doth only concerne our selues) with feare and reuerence, and humilitie, confesse it was Gods hand, as both *Gregorie* confesseth vpon the afflictions of *Iob*, & *Ambrose* before him of all such punishments, *Cum Diabolus vulnerat Domini sunt sagittæ*: Whatsoeuer the second causes be, yet the supreme rule of all is in Gods hand.

But while I am thus informing others, my owne soule becomes a *feetrick*, and questions thus, *Could God forget to be gracious?* Would he in displeasure so

Greg. Mor.  
lib. i.  
Ambros.



so smite H I M, that was our ioy and hope? Yes, that we might more fully settle our hope vpon the true *obiet*, God himselfe. But would hee, so finite as to take him away in the Sunne-shine of his time? yes, that he might bestow farre greater brightnesse vpon him. *Alas* he was in the *flower* and *splendor* of his youth: hee was lesse *taynted*, lesse *blemished*: His *death* was the vndoing of many his poore *seruants*: but God is able to prouide for them better then hee could: *Let them trust in the Lord, and verily they shall be fed*: Hee was taken away in this *solemne expectation* of *Nuptiall-joy* and *triumph*: He is gone to greater ioy, to the *Marriage of the Lambe*; to those ioyes, triumphs, Angels-Quire and Songs, to which no burden, nor no end belongs. Hee was taken away, as it were somewhat sodainly, and vnexpectedly; yet not so sodainly as the *fiery enemies* of God and the King entended in that *furious sulphureous* plot to haue blowne him vp. Neither so sodainly as *Iosias* the *dearling of God*, who had no more warning then while an arrow made a *doore* in his *breast* for *Death*. But our *Iosias* was taken away in a seasonable, comfortable visitation, when hee was full of *beautie*, full of *glory*, full of *pietie*, full of *Religion*, full of *admiration*, full of *lamentation*. Beloued, in a word, as the Apostle speaketh; *Comfort your selues, one another, with these wordes*: The *Lord* gaue him, and the *Lord* hath taken him: and as *Ionas* Marriners acknowledged; Thou O *Lord* hast done as it pleased thee.

Psal. 37.

2 Kings 23:  
2 Chron. 35.20

Iob 1.  
Ionas 2.

2 Cir.

Gen. 4. 2.

Cypri. serm. de  
Nat. Chri.Phil. lib. 1. de  
vit. Moys.

(As it followeth.) *Thou hast smitten the Shepherd.* To haue smit a *Wolfe* deuouring the *sheep* had bin *mercy*; to haue smitten one *sheepe* of the fold had bin *iudgement* with *mercy*, but to smite the *shepherd* may seeme *iudgement* and *fury*. In this *houre* and *time* of *mourning*, now we sit as in the *shadow* of *death*; it is fitter for you to feed on the *tree of life*, then on the *tree of knowledge*, & therefore I desire to confine my speech onely vpon *meditation*; but the word *shepherd* leades me forth further then I thought, besides the waters of *comfort*. A shepheard was the first *tradesman*, though the second sonne of all the children of *Adam*; and after *Abel* many *shepherds* were in neer attendance vpon *God*. Saint *Cyprian* hath collected them, and hath the Catalogue of them. *Abel Pastor ouium fuit, fuerunt et Patriarchæ pastores, suarum tandem familiarum principes; Pastor fuit Moses; Pastor Dauid, &c.*

In the beginning after the creation, in the olde *Testament* *God* chose *shepherds* to be his *seruants*. In the beginning of the time of *Redemption*, in the new *Testament* *Christ* chose *fishers* to be his *Disciples*: *shepherds* haue a solitary life; *fishermen* a watry life. In the *shepherds* auncients haue hierogkiphically obserued *cōtemplation*, in *fishermen* *lamentation*. A *shepherds* life, saith *Philo*, is *prælium ad regnū*, *ideo Regis olim dicti sunt ποιμενες λαόν*, of which phrase *Homer* & other *Grecians* haue made vse: & the old *Testament* hath none of more esteem then *shepherds*. *Moses*, that kept *Iethro* his *sheep*, *Iacob* that kept *Labans* *sheepe*, *Ioseph* was sent to *Iacobs* *sheepe*:



sheepe; *Amos* a Prophet, taken from the heard, *Moses* a Priest and Prophet, from the sheepe; *Dauid* the Lords Souldier, and who euer had such victories as *Dauid*? taken from the fold, *Elias* the Lords Seer, and you know what the spirit of *Elias* was, yet he taken from the cattell. But more then this, *God* the Father is called a shepheard in the Psalmes; O thou shepheard of Israel, thou that leadeſt Ioseph like a sheepe. *God* the Sonne doth name himselfe a shepheard in the Gospell: *God* the holy Spirit, is named a shepheard in *Peter*; the Shepheard and Bishop of our soules. I haue lead you so farre, onely to shew in what honor the name, function, person of shepherds haue beene. You may the more wonder at the words *percutiam Pastorem*: *Abel* the first shepheard maybe slaughtered; but this shepheard, by excellencie called the shepheard, he that is, *bonus Pastor, magnus Pastor, Princeps Pastorum*.

Psal. 80. 1.

Iohn 10. 11.

1 Pet. 2.

*Formosi pecoris custos, formosior ipse*. He that was white and ruddy, the faireſt of ten thousand; full of grace were his lips: *speciosus suæ filijs hominum*: he whose head was fine as gold, whose lockes were curled, who had cheekes as a bed of spices, lips like lillies, hands as rings of Crysolites, legges as pillars of marble, whose countenance was as Lebanon, whose mouth as sweete things; who was wholly delectable. O my God; is he stricken! yes, and smitten with such a deadly blow, that the Axeltree of heauen could not haue borne it. *Esay* called him, *vir dolorum*, and *Jeremy* expresseth his inexpressible grieve, *dolor non sicut dolor*, neuer sorrow like his sorrow. Sorrow followed

Pellican.

him from his birth to his buriall. In his *birth* persecuted by *Tyrants*, in his *life* tempted by *diuels*, at his *death* apprehended by *Traytors*, scourged and spitte vpon by *souldiers*, vilefied more then a murderer, crucified with *Theeues*, a *Crosse*, the curse of the Law, to beare him; and hee to beare all the sinnes of the world: his most blessed body to be mangled and goared, his Soule to drinke vp sorrow, and thus to giue vp the *Ghost*. *Pastor*, *Christus*, *dilectus filius*, *Populi Doctor*, *super hunc excitantur persecutorum manus*, vpon *Christ*, who was *primogenitus*, nay, *unigenitus*, the beloued Sonne, the Doctor of his people, the Shepheard of his sheepe: the *Lambe* of God, the *Lion* of Iuda, the expresse *Character* of his Father, the *light* of the Gentiles, *glory* of his people *Israel*; the *hands* of his persecutors are lifted vp, and fall downe with this *heauie*, *heauie* blow.

Obser. 2.

Aquinas.  
Esay.

The obseruation hence is, that the great height of sinnes, bring downe so heauy weight of iudgements, as that God will not spare his owne onely one, his deare one, his faire one, his Son *Christ Iesus*. I say no more in this, but what *Aquinas* gathereth from that of *Esay*, *Propter scelus populi mei percussus eum*: for sinne he was smitten, who had no sinne; and the blow was so heauy that the mountaines trembled.

Not onely was *Christ* taken away for sinne, but in fiercenesse of Gods wrath, hee often giues the world such a *shocke* and *stroke* that it reeles, and almost ouerwhelmes, with the dart of vengeance that strikes into the heart of a *kingdome*, by taking away  
the



the choise seruants of God, the chosen shepheards of the world, such as are *Kings* and *Princes*, who as *Christ* communicated of mans miserie, so these participate of Gods Maiestie : and yet in his furie he will smite these. Witnesse *Iosias* the dearling of God, the apple of his eye, the signet on his right hand ; *Prophecied* of three hundred yeeres before his birth : *lamented* among the posteritie of the *Jewes*, after his death : yet *Iosias* must be smitten ; *Iosias*, whose remembrance is like the perfume that is made by the Apothecary, sweet as hony in all mouthes, and as musicke at a banquet of wine ; he that was a patterne of reformation to all succeeding Princes : yet *Iosias* must be smitten ; hee that destroyed all idolatrous *Priests*, and monuments of *Baal*, the Sunne, Moone, Planets, with all their high Places, or Valleyes, or Groues, or Altars, or Vessels, and cut downe, burnt to ashes, beate to powder, threw into the brooke, and left no signe of them : yet *Iosias* must be smitten : *Iosias* whose *Epipheneme* and acclamation was ; like vnto him was no King before him ; whose *Elegy* and *Lamentation* was such as neuer the like before or after him ; all singing men and singing women lament him to this day, and neuer the like mourning as that of *Hadadrimmon* in the valley of *Megiddo* ; yet *Iosias* must be smitten. *Non similis*, for his honorable reformation : *Non similis*, for his memorable lamentation : yet the right hand of the Almighty spared not *Iosias*. In the *Chronicles* of all the Kings from *Saul* to *Zedekiah*, containing *fourteene* Generations and *forty* Kings, there was

Eccle. 49.

2 King. 23.  
2 Chron. 35.

1 King. 15.

1 King. 22.

2 King. 14.

2 King. 15.

1 King. 10.

Psalme.

1 King. 22.

was not one that gaue or tooke the like *example of perfection*. For as among the bad, *Rehoboam* did ill, *Ieroboam* worse, *Omri* worse then hee, *Ahab* worse then all; so on the contrary, though *Asa* did right in the eyes of the Lord, and his sonne *Iehoshaphat* walked in the wayes of *Asa* his father. *Amasiah* did vprightly in the sight of the Lord, and *Azariah* his sonne did according to all that his father *Amasiah* did. *David* was a man after Gods owne heart, and *Salomon* his sonne for his wisdom, honor, riches and happinesse, exceeded his father *David*, yet e- uery one of these had some scarre, some blots, some blemishes, an *eclipticke line* ranne through each of their *Zodiackes*; onely *Iosias* is without any noted spot or wrinkle; like him was no king before him. What then was the reason that this Rose of the gar- land must be blasted; the Diamond of the Crowne be darkened; the Paragon of all the Kings of *Israell* and *Iudah* must be smitten; that *percutiam*, the word of my Text, serued his *execution* so violently vpon *Iosias*? Why would he that breaketh the bow, knap- peth the *speare* in sunder, and casteth the *arrowes* in the fire, I say, why would hee let the *Archers* shoot at King *Iosias*? It was the *voyce* of the King of *Aram* to his Captaines, concerning wicked King *Ahab*, *fight yee neither against great nor small, but against the King*; but that the Lord should direct that fatall *ar- row* to be the death of his darling *Iosias*, this *arrow* strikes vs with admiration. I cannot but beare part with those mourners in *Megiddo*; *Alas* for this great day, *Alas* for that good Prince, *Alas* that *Iosias* is smitten.

When



When *David* numbred the people, the people died, they suffered for his sinne, *placetuntur Achini*, and *David* crieth, *What haue they done? it is euen I that haue sinned, Is it not I that haue commanded to number the people? but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on thy people for their destruction.* The people plagued for the offence of the *Prince*; but heere the *Prince* is smitten for the offence of the people.

1 Chron. 21.

I finde especially two causes why *Iosias* was smitten. First, for the sinnes of the time: the sinnes of those daies I collect out of *Zephany*, to be strange and horride. In the front of the *Prophecies*, you may see that he prophesied in the dayes of *Iosias*: in the second verse of that Chapter there is a feareful destruction pronounced; such as in so few words, is not to be found in all the *Prophets*. It is a generall observation, that where we heare in Scripture some strange desolation threatned, there is some strange abomination committed. Oblerue both here: first, the desolation threatned; *I will surely destroy all things from the Land, saith the Lord, I will destroy man and beast, I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from the Land, saith the Lord, &c.* It is so terrible, as if that in the *Psalme* were fulfilled, *Destructions* are come to a perpetuall end: a deluge and Cataclisme, a deuastation and desolation vnspokeable: the greatest plagues that euer

The first cause of the death of *Iosias*.

*Zeph.* 1. 1.

*Zeph.* 1. 1. 2.

*Psalme* 9.

came vpon the World, were eyther the particular, in the Iudgements vpon *Egypt*; or the generall, in the drowning of the *World*: In *Egypt* besides *Flyes*, and *Lice*, and *Frogges*, and *Darke-nesse*, there was the killing of the first-borne, *Mur-reyne of the Beasts*, death of the *Fishes*, by the wa-ter turned into bloud; but I finde no where, that their *Fowle of Heauen* were destroyed: In the Drowning of the *World*, all mankinde was not de-stroyed, eyght Soules were preserued, and although the *Beasts of the Field*, and the *Fowles of the Ayre* perished, yet I can no way collect the de-struction of the *Fishes*, those watrie Creatures kept their Colonies. In *Egypt*, *Beasts* and *Fishes* were destroyed, not the *Fowles*: In the *Floud*, *Beasts*, and *Fowles*, not the *Fishes*; but in this, *Man*, and *Beast*, *Fish*, and *Fowle*, all things threatned to be destroyed from the earth. Secondly, therefore con- sider the *abomination* committed in those times; you may at first sight collect them out of the fol- lowing Verses. In the 4. verse, there was a remnant of *Baal* in the Land, resembling our *Papists*. Se- condly, *Priests* and *Chemarims*, fit parallels to our *Priests* and *Iesuites*. Thirdly, in the 5. verse, there were some that sware by the Lord, and sware by *Mal- cham*, equalling the false-hearted, halfe-hollow-hearted Hypocrites of two religions, in these dayes. Fourth- ly, in the 6. verse, some that turned backe from the Lord, like to our *Ephraimitall Apostaticall reuolters*. Fifthly, some that sought not the Lord, nor inquired after him, shadowing the *Atheists of our land*. Sixtly,

Zeph. 1. 4. 1.

Verse 5.

Verse 6.

in



Verse 8.

Verse 9.

in the 8. verse, such as were cloathed with *strange apparell*, the true characters of the *Guls* and *Gal-lants* of our dayes. In the 9. ver. some that *daunced* vpon the *threshold* so proudly, the note of the quaint Crane-paced Courtiers of this time. Lastly, those that filled *houses* by *crueltie* and *deceit*, the brand of the sinfull and *couetous Citizens* of this place. Now measure with the *cubit* of the *Sanctuary*, whether *desolation* be not fitted to *abomination*. Runne to and fro through the *streete* of that Chapter, and see, and heare, and feare, and tremble : Sinnes were the cause of that threatned *destruction*, sinnes were the *cart-ropes*, *engines*, *Pyoners*, the *Earth-quakes*, *Whirlewindes*, *Thunder-bolts*, *finall downefall*, and *funerall*, and *deuastation* of that State.

Iudg. 20. 44.

1 Kings 12.

In the time of the *Judges*, the Lord almost extinguished the Tribe of *Beniamin*, eighteene thousand at one time. In the time of the *Kings* ten Tribes fell from *Israel*. But this misery is more; *Roote and branch*, *head and tayle*, as the *Prophet* fore-told, *Man*, *Beast*, *Fish*, and *Fowle* are *destroyed* : For sinnes he doth stretch out his *hand* vpon *Judah*, and vpon all the inhabitants of *Ierusalem* : for sinnes hee doth *worry* the *Sheepe*, and *smite* the *Shepherd*. This is the first reason why *Iosias* is *smitten*.

The second  
cause of smiting  
*Iosias*.

The *second reason* that *Iosias* was *smitten*, was, that hee might not see the misery threatned to be brought vpon *Israel*; his eyes should not see that euill: Euill must come, but not in the dayes of *Iosias*. The Word of the Lord is good (saith *Hezekias*) onely let peace be in my dayes.

Genesis.

Ezek. 9. 4.

Seneca.

Genesis.

Genes. 39. 5.

Genes. 30. 27.

The *Israelites* must be bond-slaves in the Land of *Egypt*, but not till the *Patriarkes* sleepe in peace. Tenne Tribes shall be diuided from the *twelue*, yet *Salomons* eyes shall first be shut. *Ierusalem* shall be destroyed, but not till that they who mourne in *Zion* be marked. All *Italy* grieuoussly troubled, but *Ambrose* is to be first at rest. *Africa* shall be spoiled, but not till *Austine* deceased. *Germany* was distracted, but *Luther* first must peaceably and honourably be buried. *England* was persecuted and fiered, but blessed King *Edward* must first be receiued into *Abrahams* bosome. God reserueth his iust and determinate plagues, and stayeth his Vials till his appointed times. All the States of the World haue their *Criticall* dayes, and *Climactericall* yeeres, beginnings, settled stations, declinations, and dissolutions at Gods appointment.

*Certo veniunt ordine Parca.*

It was a speech that commands admiration from vs, that God should say to *Lot*, Get thee hence; I can doe nothing till thou art gone hence. Was the power of God limited by himselfe? He did *actiue-ly* limit his power, it was not *passiue-ly* limited by *Lot*. God did limit his power to his will; or rather, both were *determined*, then *limited* or *terminated*. It exceeds our *thoughts* that hee in so *fauourable* a Compassion will forbear, for his loue to some particular Seruant, the great wrath hee hath laid vp in store for a *Nation*. Hee doth not onely blesse *Potiphar* for *Ioseph*, and *Laban* for *Jacob*, but hold his hand, stay his Vials, forbear his vengeance vpon



vpon *Israel* for *Iosias* sake; holy and reuerend be his name for euer.

I haue *numbred* and *weighed* the words hastily and in the *Scales* of *sighes* and *sorrow*; let vs see what *measure* of them comineth to our *share*. And first, was *sinne* the cause of smiting the Shepheard? Indeede, *Sinne* is the ouerthrow of *Iudgement*, the *staine* of *Conscience*, the *roote* of all *peruersitie*, *infection* of all *actions* and *affections*: but is it so *harmefull* to vs, so *hatefull* to him, that is, the all-seeing, all-beeing, all-pure and sacred *Maiestie*, that not onely his owne *Sonne*, blessed for euer and euer, was smitten, *propter scelus populi*, as *Esay* speaketh; but also those excellent, and choise, and blessed Instruments of his glory, *Kings* and *Princes*, are often-times taken away for the *sinnes* of the people? Let vs all then looke into the *Calender* of these *dayes*, wee haue seene, and found, and felt their effects; and let vs *observe* whether the *sinnes* of this Land, and especially this *Citie* and *Court*, be not equall to any of any Land: see whether the *sinnes* now be *culpable*, or *damnable*, winckt at onely by the *eyes* of men, or crying in the *ears* of Heauen. You shall finde them to be aspiring, mounting, tousing *sinnes*: *Sinnes* of the highest eleuation; and those *sinnes* now *committed*, which in times past durst not be *named*. Men like women, women like *Diuels*, *common*; to salute and stab, kisse and betray, *common*; cheating, whoring, drinking, swearing as *common* as breathing.

Use.

Esay.

Neuer were such *varnishes* put vpon rotten  
D 3
causes,

causes, or *Lanes* made such *quirkes* for mercenary wits; or *Goodnesse* so deformed, *Iustice* so guilty, *Vertue* so needy, *Religion* so scorned, or *Whoredome* so painted. In a word, to let passe the *Couetousnesse* of the rich, *idlenesse* of the poore, want of age, wantonnesse of youth, *prophanenesse* of all; I aske the honest *Religious* Soule that mourneth for the misery of *Zyon*, Is it not strange that after so long preaching of the Gospell, there should be such an *inundation* of *Popery*, this generation of *Vipers* seeming to multiply in our time, as the *Arrians* did encrease in the time of the ancient *Fathers*, who preached and wrote against them? *Ezekiels* Prophecie may seeme fulfilled, the *Idoll* of indignation is among vs; there be some *Ancients Idolaters*, some *idolatrous* women, some *idolatrous Priests* in our Land. These be causes why our *Iosias* was smitten. Our sinnes opened that *Vena Basilica*.

Zeph. 1. 7. 8.

Secondly, would no other Sacrifice serue, but the death of *Iosias*? No. The former Prophet *Zephany* maketh it as plaine as may be in his 1 Chap. 7. and 8. verses. The Lord hath prepared a *Sacrifice*, and in that day of the Lords *sacrifice* hee will visit the *Princes* and the *Kings Children*. No other *sacrifice* will serue but the branches of the *Oliue Tree*, the blossomes of the *Figge tree*, the beautifull young *Cedar*, the glory of the *Forrest*, the beauty of the *Garland*, the *Coronet* of *succession*, the *Patron* of *Religion*, the *ioy* of the *olde*, *hope* of *young*, *comfort* of *all*. Nothing would serue but that precious *Iewell*, which Nature onely shewed the world, and



and so put vp againe, that happy *New-Starre*, new eye of Heauen, of whose station and influence while wee argued, it went out againe. Nothing must serue but *Iosias*? *Si sic in viridi, quid fiet in arido?* what shall become of the negligent, ignorant, windy, emptie, shadowy Creatures, who liue to eate, and eate to play the Beasts. Hee was taken from *πρωτοπολις*, to *εὐποπολις*, from the euill to come vpon such, to the joy he enioyes: Hee is gone to rest with more tokens of Gods fauour then euer *Iosias* had, his precious Soule is bathed in the precious bloud of his blessed Sauour; *Patience* did here comfort him; *Confidence* did hence crowne him; annointed Cherub, blessed Angell, gracious Master, thou art now in glory, though wee poore scattered sheepe haue lost thee. *Teares* blinde mee, and *sighes* chooke, and here I cease; *sorrow* doth silence mee.

*Correct* vs no more in thy fury O Lord, let not thine arrowes sticke so fast in vs, nor thy hand presse vs so downe, lest we be consumed, and brought to nothing. *Magnifie* thy arme of *Mercy*, as thou hast exalted thine arme of *Iudgement*: and let neuer the like losse come vpon vs againe, till thy Sonne our Sauour come to vs againe. Amen.

F I N I S.

The



## The second Sermon.

Match. 26. 31.

*The Sheepe of the flocke shall be scattered.*



When *Elias* was departing, the *Whirlewinde* moving, the fiery *Chariot* mounting, and *Elias* in his transmigration, *neq; inter viuos nec mortuos*, (as *Biaspake* of *Saylers*) being not gone vp into the aire, as *Moses* on the Mount, or rapt vp into the third heauens for a time, as *Saint Paul* in his Vision, but as *Henoch* before, so hee vnder, the Law, caught vp into the heauens for euer. *Elisha* the Prophet lamenteth *Elias* with the same wordes that afterwards *Ioash* the King lamented *Elisha*; *O my father, my father, the Chariot of Israel, and the horse-men thereof.* A lamentation fitting our losse, who haue lost our *Father*, our *Master*, the *Cedar* of *Lebanon*, and *Chariot* of *Israel*.

In the 16. of *Numbers*, it was an heauy, weighty Iudgement, that in so small a time, so great a number as 14700. should dye; *Moses* then cryeth out, as if with sorrow shaking his head, and wringing his

2 King. 2. 14.

2 Kings 13. 14.

Numb. 16. 49.



his hands, *There is wrath gone out from the Lord, the plague is begunne.* Wee will borrow the wordes of him, it is ( miserable men that wee are ) I say, it is our case; *Wrath is gone from the Lord, the plague is begunne.* Now is a time of mourning, of cloathing our selues in *sacke-cloath* and *ashes*; nay, in *dust* and *ashes*, and in the shadow of *death*, that as wee spent our *first* dayes in sinne, so wee may spend our *last* dayes in sorrow. Is not wrath come from the Lord, when our *Lillie* of the vallyes is blasted; our *Rose* of the field is blemished? I say not that our *Oliue* branch is cut off, but the *Dove* with the *Oliue* branch is fled from vs.

Wee are the men of whom *Jeremy* mentioneth in his *Lamentations*; wee haue seene the affliction in the rod of indignation; the *breath* of our *nostrils*, the *blessed* of the Lord is taken from vs, our *daunce* is turned into mourning, and the *crowne* of our head is fallen: *Woe vnto vs, that euer wee sinned; our hart is heauy, and our eyes are dimme*, because this Mount of *Zion* shall be desolate. My Text doth epitomize what euer my sorrow can conuince; *The Shepherd is smitten, and the Sheepe of the flocke shall be scattered.*

Lam. 5. 15. 16.

I haue gathered so much *dew* of Meditation from the first part, as a day and night could yeeld my sorrowfull head and heart to receiue. That was our Masters part; this next ours: *The sheepe shall be scattered.* In speaking whereof, as that wonder of miserie, the vnhappy Mother in the besiege of *Ierusalem*, hauing eaten one part of her childe, could

E

not

not thinke of eating the other without vnspeakeable sorrow; so assure your selues, my *sobs* and *throbs* and *throwes* will be many, before I am deliuered of this part, which will part vs all, the dispersion of the Sheepe. I will finite the Shepheard, and the *sheepe shall be scattered*.

*The sheepe.*] Silly, simple Creatures, yet decent, innocent creatures, quietly feeding in the Field, hearing the voyce of the *Shepheard*, yet fearing their rauinous Enemies, though they be together, though they haue both a shepheard and a fold; but when they shal[*be scattered*] there case is more miserable, then no *defence*, no *hope*, no *helpe*, no *safety*; Put both together, a *shepheard*, but hee *smitten*; *sheepe*, and they *scattered*, then you will say, this Text and our state is the same that the *Proclamation* was in the Army after the death of the King of *Israel*; *Get euery man to his Citie, and euery man to his owne Countrey: For the shepheard is smitten, and the sheepe shall be scattered*. The parts be already opened: In this *remainder* of the former worke, these two *particulars* fall in sunder. First, the *denomination* of *Christs* seruants, *sheepe*. Secondly, the *dispersion* of these *sheepe*: they shall be *scattered*.

1 King. 22.

And first, for *sheepe*, they be *creatures*, neyther *noysome* nor *fulsome*. I will borrow but one authoritie for them, out of the *list* and *limit* of the *Sanctuary*. ————— *Ton sa tacet,*

*Carne iuuat, pelle, vellere, lacte, fimo,*

In Sacrifices no creature so frequently offered; in the *Sinne-offring*, *Peace-offring*, *Burnt-offring*,  
*Pass-*



Passc-ouer, Saboth-offring, and especially in the dai-ly offering; euery day they offered a *Lambe* at morning, and a *Lambe* at euening. *Lorinus* obserueth it out of *Chrisostome*, *Euthimius*, *Austine*, *Origen*, *Cy-rill* and others, *mac̃abant agnum iugis nostri sacrificij typum*: And so not onely these, but *Gaudentius*, *Paulinus*, and *Cyprian* giue that common knowne reason, why a *Lambe* was so continually offered; namely, as a type of the offering of *Christ*, who in 28. seuerall places of the *Reuelation*, is called the *Lambe* of God.

Numb. 28. 9.  
*Lorinus* in 8.  
*Act. Apost.*  
*Aug. 4. tract.*  
*in Ioan.*  
*Orig. hom. 24 in*  
*Num.*  
*Chris. hom. 37.*  
*in Math.*

For the name of Sheepe, *Notatissima est dicendi forma*, saith a Writer. In the 34. of *Ezekiel* the Prophets are 13. times called *shepherds*, and the People 21. times also called *sheepe*: and in the last verse the Lord expresseth himselfe thus; *Ye my sheepe, yee the sheepe of my pasture are men, and I am your God saith the Lord God*. The 23. *Psalme* is plaine to this purpose, a *Psalme* truely called *Dauidis Bucolicon*; there you haue shepheard, sheep, greene fields, stil waters, wayes, pathes, vallyes, shadowes, yea, the rod and shepheards crooke. The *Lord* is my shepheard, hee shall rest mee in greene pastures, hee leadeth mee by the still waters, bringeth mee into the pathes of righteousness, &c. The *Chalde Paraphrase* vnderstands this *Psalme* of *Israels* deliuerance out of *Egypt*. *Athanasius* of their returne out of *Babilon*, here prophesied: some interpret this leading, resting, guiding, feeding, to be the power of the *Word*, so *Lyranus*; some of the *sacraments*, so Saint *Austine*; some of the *Ascension* of *Christ*, so *Nyssenus*,

*Buc.*  
*Ezek. 34.*  
  
*Ezek. 34. 31.*  
  
*Lor. in Psal.*  
  
*Psal. 23.*  
  
*Cald. Par.*  
  
*Athanasius.*  
  
*Lyranus.*  
*Aug. in Psal.*

*Athanas.*

*Ambros. lib. 5.  
de Sacra. cap. 3.*

*Eli. Scho.  
Nazian in Orat.  
2. de Filio.*

*Athanasius* wisheth *Marcellinus*, when he did enter into consideration of the Lords gracious direction, and bountifull feeding, then thankfully to sing this Psalm. And Saint *Ambrose* much grieued in his time, that men not considering the blessing they receiued by being named the sheepe of Gods flocke, did so often heare, and so little regard the blessing of this Psalm. I leade you further then may seeme necessary in this Psalm, but it is the sweetest Pasture, and the aptest prooffe in Scripture for my purpose.

A *Scholiast* vpon *Nazianzene* expoundeth those greene fields to be the Church, the grasse the Word, the waters the Sacraments, the Pastor God, the flocke the people, the rod and staffe instruction and correction: deniq; as he concludeth, *Deum esse Pastorem, amissos reducentem, confractos obligantem, correptos corroborantem*: God is that Shepherd, bringing backe the lost, as *Paul*; strengthening the weake, as *Peter*; binding vp the broken in heart, as *Matthew* that followed him; *Magdalen* that annointed him; the *Theefe* that confessed him. Gods sheepe, sometimes feeding, as in this Psalm; sometimes travelling as *Jacob's* flocke, sometimes suffering, as our Sauour foretold, as sheepe appointed for the slaughter.

The sheepe in my Text be the *Disciples*; *Matthew* implieth so much; *Marke* expresseth it; but Saint *Iohn* more plainly thus, *ye shall be scattered*, the speech being appropriated to the *Disciples*, whom in that *Gospel* he calleth his sheepe, his flocke, his fold:

*Iohn 16. 32.*



fold: yet it is but *pusillus grex*, a little little flocke, little indeed, because so few, the number but twelue, as of *Patriarkes* and *Prophets*, as of the twelue Tribes of *Israel*, twelue fountaines of *Elim*; twelue foundations of *Ierusalem*, twelue signes of *heauen*. They be *Pauci*, *pauperes*, *pusilli*, Poore sheepe, poore silly soules, to be sent out among those *Ravenous blood-seeking blood-sucking Wolues*.

It was the *last Sermon* that euer Christ preached on earth to his *Disciples*, it was as his farewell, the *night* before he suffered: the last glimpse of a *Candle* is often most bright; the last glance and lustre of the *Sunne* somtimes most cleere. They should now haue expected some ioyfull newes, all their life before was sorrowfull, now they might looke for some *Legacie*, that Christ would haue blessed them, as old *Iacob* on his death-bed: *Gather your selues together my Sonnes: Gather your selues together yee sonnes of Iacob*. But our *Sauour* who had formerly told them there was no comfort for them in the world, because they were not of the world; that they were but as sheepe among wolues, giueth them no other title in his last *Legacie* but *sheepe*.

Gen. 49. 1.

Whence this obseruation ariseth, that the *seruants of Christ* ought to be cleane, quiet, simple, and peaceable in the world; for they are but sheepe. In sheepe saith *Origen* is described *Cogitationum munditia*, cleane, honest, sanctified cogitations ought to be in Christs seruants. In sheepe, saith *Gregory*, is obserued *Actionum innocentia*, righteous, religious; innocent actions ought to proceede from Christs sheepe. I

Obser. 1.

Origen.

Greg.

Lori. in act. Ap.

could multiply and increase fathers and sonnes for the manifestation of this point, but this onely reason shall serue, Christ himselfe was such a sheepe, & therefore such ought we to be. He was not *ouis* but *tanquam ouis*, for hee was *agnus Dei*, saith *Lorinus*. And another wondereth hereat, *Hoc mirum est, Christum et agnum esse, et ouem esse, et pastorem esse*. Christ indeede was so, and neuer any other so. Which is easily made plaine; for though we should not speake without *admiration*, nor thincke without *adoration* of all the mysteries of our *Redemption*: yet in the deepe well of this mysterie, euen hee that hath nothing to *draw*, may vnderstand it. As in the Kingly, Priestly, Propheticall offices of *Christ*, hee did communicate two of those offices to *some*, but neuer all the thre to any. *Melchisedech* was a *King* and *Priest*, not a *Prophet*: *Moses* was a *Priest* and *Prophet*, as the Psalme speaketh, *Moses* among his *Priests*, but was not a *King*: *David* was a *King* and *Prophet* but not a *Priest*. So the same *David* was a *shepherd*, Psal. 78. 72. and a *sheepe*, Psal. 119. 176. but he was neuer called a *Lambe*, this name was neuer giuen to any but to our *Sauour*, vntill the day of his *Ascention*, when he commanded *Peter* to feed his *Lambes*: and yet not they neither were called *lambes* in the same sence and meaning that our *Sauour* was.

Psal. 78. 72.  
Psal. 119. 176.

Gen. 49.

It is obserued, in the Emblematicall blessings, that *Jacob* left his children, *Judah* as a *Lyon*, *Dan* as a *Serpent*, *Issachar* an *Asse*, *Neptali* a *Hinde*, &c. hee giueth none the motto *tanquam ouis*, none of them



them is called a *sheepe*, or a *lambe*, and yet out of *Juda*, whose *Embleme* was the *Lyon*, Christ came who was both the *Lyon* and the *Lambe*.

Our Saviour in the two *Sacraments* of *Baptisme* & the *Lords supper*, among other miracles, wrought these two: he blessed the *fowles* of heaven in *Baptisme* by the *Doue* that descended on him: he blessed the *beasts* of the *field* in the *Paschall lambe*, at the *last supper* eaten by him. But the *unspeakable blessing* whereby he hath blessed not onely his *Disciples*, and their *successors*, but all his *seruants*, is this, that they are his *flocke*, his *fowle*, his *lambes*, and his *sheepe*.

Christ.

Is it so then? be the *seruants* of Christ his *sheepe*? First then, how ought they to liue, an honest, simple, innocent life in these *last* and *worst*, and *abominable* dayes? Christ was the *Lambe*, and he hath left vs an *example* to follow his *steps*, as *S. Peter* exhorteth: but alas how far are we from his *example*, from his *steps*? *Passibus æquis* none can follow him I confesse, were all the *righteous spirits* of the *Patriarkes*, *Prophets*, *Apostles*, *Martyrs* and *Saints* put together in one man, yet it were impossible to follow him with *equal paces*. I will not prescribe his *misery*, his *pouerty* to you; I know you will not follow it; you esteeme it a *heavy yoke*, his *misery* his *pouerty* was vnsupportable; he was *Lord* of all things, yet inioyed *nothing*; he had not a *house* to be borne in, he borrowed a *stable*; not a *bed* to be laid in, he borrowed a *cratch*; not a *vessell* to drink in, he borrowed a *pitcher*; not a *roome* to eat his *passenger* in, he borrowed a *parlour*; not a *grave* to be

Use. I

1 Pet. 2.

Aug. de Temp.

be layd in, he borrowed a *sepulcher*. Of these things you will aske mee, as the Poet, *quis legit*, who can read these things? or rather as *Esay*, *quis credit*, in speaking of these who will beleue our report? I do not forbear to presse the imitation of this: I prescribe his *chastitie*; hee was the Virgin-Sonne of the Virgin Mother, imitate this. *Cum Virginis filio non erit tua luxuria*; Chastity becomes his sheepe. I prescribe his *charitie*; he healed *Malchus* eare, though he drew vpon him; he saluted *Judas* by the name of friend when he betrayed him; he prayed for his enemies when they crucified him. *Cum charitatis auctore non erit malitia tua*; charity becomes his sheepe. I prescribe his meekenesse and *humility*; all the practise of his life was *humilitie*, and his lesson was *humilitie*; *Learne of me to be humble and meeke*. *Cum humilitatis doctore non erit superbia tua*; Humilitie becomes his sheepe.

Aug. de Temp.

Marke 9.

It was not long before *Christs death*, that the *Disciples* did propose a strange question among themselves, *striving for prioritie*: they disputed who should be the *greatest* among them. A wonder, that two such *ambitious twinnes* should be among the *Disciples*: I pray God there neuer hath beene any such question of *contention* and *opposition* among any of you. Sure I am, we were all *growne proud*, and placed our *strength* in the *arme of flesh*, and that for this and other sinnes, the Lord hath taken our *sweete* and *blessed Master* from vs.

Use 2.

Secondly, are ye sheepe of one flocke? O then be of one mind, in vnity, amitie, vnanimitie; the places



ces are frequent, where Christ his seruants are called *members* of one *bodie*, *sheepe* of one *fold*, *branches* of one *Vine*: how is it then that *Caine* will seeke to kill *Abel*, or *Ismael* to iest at *Isaac*, or *Esau* to hate *Jacob*, or *Ioab* to stabbe *Amaga*, children, brethren. *Dearely beloued*, be the phrases of Saint *Iohn* to those that are Christs seruants.

1 Ephes.  
2 Ephes.  
Iohn.

It is well worth the obseruation, that one noteth vpon our Church Lyturgie, in euery article of deuotion, that we come to performe in the Church: the salutation still is, *Dearely beloued*: a phrase vsed in the very beginning of our publike Prayers in the receiuing of the Communion, the administration of Baptisme, the solemnizing of Marriage, at the buriall of the Dead, at the generall Commination. How shall your conscience beare you witnesse that the Church speaketh to you, as *Dearely beloued*, if there be an enuious, malicious, scandalous, slanderous, pining, repining, vncharitable spirit amongst you? Remember, *branches* must grow together, *members* agree together, *sheepe* feede together.

Thirdly, is it so, that yee be *Christs sheepe*, then heare Christs voice: it is one of the true notes of *Christs true sheepe*, *Audiunt vocem meam*, saith Christ: *Audiunt & vocem meam*: *Audiunt*, that is, a necessitie of hearing. *Faith* commeth by hearing, *knowledge* commeth by hearing, *comfort* commeth by hearing: They that stop their eares, and will not heare, are not Christs sheepe. Though thou be lame as *Meph:bosbeth*, or blinde for a time as *Paule*, or

Use. 3.

Rom. 10. 14.  
Matth.  
Psalme 119.

Marke 9.25.

dumbe as Zachary, yet thou mayst be in Christs fould: but if the *deafe diuell* haue possessed thee, if thou stop thy eares, thou art none of his flocke.

Marke 4.24.  
Luke 8.18.

What ioy had *Dauid* in hearing but of going to Church? *It did me good, sayth he, when I heard them say we will goe to Ierusalem. Audiunt vocem suam,* not onely they must heare, but heare his voice: therefore our Sauour gaue a double caueat, *quid & quomodo*. In *Marke*, Take heed what yee heare, there is *quid*: in *Luke*, Take heed how yee heare, there is *quomodo*. If euer it were a time to set a watch at those open ports of our eares, these be the dayes; wherein some like the souldiours of *Gastro*, are armed with the aduersaries arguments, as they were with the enemies armour. Some coyning *inventions*, of which saith *Dauid*, I haue hated *inventions*; others with *traditions*, of which Christ forewarneth; others with *infallible notes* of *seasoning* the *sense* of Scripture; *which notes*, howsoeuer they seeme to haue warrant out of *Vincentius Lirinensis*; yet of the three, he acknowledgeth that *Heretikes* haue claimed two of them, the *Arrians* vniuersalitie, and the *Donatists* antiquitie; and *denies* not but that the *third* may be challenged by *inueterate heresies*, also: and I adde further, that the *Diuels* may pleade for it Consent, and not *Heretikes* onely; for *Sathan* is not diuided against *Sathan*: wherefore let not any voice be here to be beleewed; but that one voice, *unam regulam*, Scripture, as worthily *Vincentius* in his 41. Chapter doth plainly deliuer.

Vinc. Lirin.

Vinc. Lirin.

Fourthly, be yee all Christs *seruants*, Christs  
sheepe,



*sheepe, by honest liuing, heartie louing, and diligent hearing. So much of the first part.*

*The sheepe shall be scattered. Dissipentur inimici,* let his enemies be scattered : *Quid meruerit oues,* what haue his poore sheepe deserved? *Misery* enough to be such *helpelesse creatures* as sheepe; but scattered, *disperdere* is *bis-perdere*, this is a greater wane of *misery*; poore disciples, now they might sit *sobbing* day and night, *breaking* their *breasts* with *beating*, *wearing* their *hands* with *wringing*, their *hearts* aking with *sighes*, and their *eyes* streaming with sorrows; bruised *reeds* the staffe of their *comfort*, taken from them the *Children* of the *Bride-chamber*, mourning for the absence of the *Bridegroom*; *Lambes* sent out, in the vast world among *Wolues*; poore soules discouraged, discomforted creatures, hearing their *woe*, feeling their *want*, solitary are they now to be left, that had beene his *dayly waiters*, that had beene the witnesses of his *miracles*: *Looke* vpon the *mother*, the *deere neere kinse-woman* of our *Sauour*, leading her two *sonnes* to be preferred to our *Sauour* his seruice; did they thinke of this *scattering*? *Looke* vpon his *Disciples disputing* for *prioritie* who should be *greater*; did they thinke of this *scattering*? *Looke* vpon those two *Disciples* in *Luke*, traueiling to *Emaus*, how were they dejected, when they remembered this *scattering*? they trusted it had beene *HEE* that should haue deliuered *Israel*. All the life of his *Disciples* was a scattering, iourneying, troublesome life: they were still

The second  
part.  
Psalme.

Lorinus.

Luke 24.13.

Matth. 19.

Bernard.

in progresse; our *Saujour* had no standing house, but *heauen*. He promised them in the *Gospell*, *Quando sedebit filius hominis, vos sedebitis*: But when did he sit, saith *Bernard*? He had no ease, no place to rest on. These his sorrowfull, and as it were forlorne followers, had heard *Christ* oft, that hee was the light of the *world*, and the bread of *life*, that hee had *ouercome the world*, yet shall they be scattered: It had beene enough to haue caused their hope to *vanish* like *smoake*, and their *Faith* to wither like *grasse*, and death to sting them to the *death*, Hell to *triumph* ouer them: but they were *sheepe*, therefore *silent*, they expostulate not, but obediently and patiently heare their insuing miserie; *The sheepe shall be scattered*.

Obser. 2.

The obseruation collected from the word *scattered*, is, that the seruants of *Christ* must be content to be *seuered* from their fellowes, and friends, and comforts whatsoever. One must be like a *Pellican* in the wilderness, another like a *Storcke* in the desert, some like the *Turtle* on the house-top, others like *Doues* in the holes of the rockes, they cannot be together, but like grapes after a vintage, here one, there one. The indorsement of *God* to his Saints, is like that of *Saint Peter* to his Iewes, *To the strangers dispersed*. These *Apostles* were dispersed, and translated into diuers countries, *Peter* into *Antioch*, *Iames* to *Ierusalem*, *Iohn* into *Asia*, *Andrew* into *Scythia*, *Philip* into *Gallia*, *Bartholomew* into *Armenia*, *Matthew* into *Ethiopia*, *Thomas* into *India*, *Iude* into *Egypt*, and *Simon Zelotes* into *Mesopotamia*.

1 Pet. 1. 1.

Euseb.

There



There was a dispersion, and dissolution, more horrid then this; for in this there was a  *blessing*, but the  *scattering* (I meane) was of the  *Iewes*, was a full measure of misery, that when the  *Iewes* had beene assailed oft, as may bee found sixe times in the olde  *Testament*, at the length their vtter destruction, their finall  *downefall* and funerall came vpon them, the  *desolation* of their Countrey, detestation of their  *Nation*, abhorring of their  *names*, the scattering, fettering, consuming of their citie, Temple, credit, libertie, peace, prosperitie, and of all blessings, sodainely ouer-tooke them.

*Christ* his Prophecy of them was fulfilled,  *Behold your house shall be desolate unto you*: for neither the aged for their gray-haires found reuerence, nor the suckling reliefe for his infant innocent age, nor  *Matrone*, nor  *Priest*, nor  *Virgin*, nor  *Senatour* for  *Modestie* or  *order*, found any pitie. But this is no such scattering.

There is  *dispersio tegumentis*, and  *dispersio Tristici*, the winde scattereth the chaffe, the Husbandman scattereth the Wheate; the Wicked are the chaffe, as in the Psalmes and Prophets frequently; the Godly are the Wheate, sowed, reaped, threshed, ground to powder; yet howsoeuer scattered, Gods promise was still,  *Capillum de capite iusti non perituum*; nay, more,  *Quodcunque faciet, prospere faciet*: hee not onely careth for the bones; that the bones which hee hath broken may reioyce; but the shadow of  *Peter* shall recouer the sicke; the handkercher of  *Paul* deliuer the diseased; the Cloake of

Ludolph.

Bern.

Osea.  
Ier.  
Ezek.

Psal. 1.

2 Cor.

*Elias* diuide the *Waters*; and the *Bones* of *Elizeus* reuiue the *dead*: and as *Saint Paul* spake by his *experience*, As vnknowne yet knowne; as dying, yet behold wee liue; as *chastened*, yet behold not killed; as *sorrowing*, and yet *reioycing*; as *poore*, and yet making many *rich*; as hauing nothing, and yet *enjoying* all things: in a word, as *scattered*, yet comforted.

Aug. in Ioan.

The first *name* that euer was giuen, the name *ADAM*, was a name of *scattering*: it contaynes, saith *Austine*, in foure *Letters*, the foure *Parts* of the *World*, East, West, North, South; yet the *Lord* promiseth to gather together the scattered flocke of *Israel*, from the East, West, North, and South.

Use.

Luke 4.18.

I haue ended my *weake* and weather-beaten *Meditations* vpon this *Text*. *Application* must be-  
ginne where *Meditation* ends. When our *Sauour*  
entered into the *Synagogue* vpon the *Saboth* day,  
hee opened the Booke vpon those wordes of *Esay*,  
*The spirit of the Lord is vpon mee, hee hath sent*  
*mee, that I should heale the broken hearted, &c.*  
And hee shut the Booke, and said, this day is this  
*Scripture* fulfilled in your eares: *Beloued*, if euer  
*Scripture* were fulfilled in your eares; if euer *Scrip-*  
*ture* made your hearts to ake, and your eares to  
tingle, this is the *day*, this the *Text*: if euer any  
*Scripture* did take downe the *crest* of *Pride*, and  
abate the *edge* of *Reuenge*, to moue you *thoroughly*  
to leaue and loath the *World*, this is it: *I will*  
*smite the shepheard, and the sheepe shall be scattered.*

Oh,



Oh, why is there not a generall thaw throughout all *mankinde*? why in this *debased Ayre* doe not all things expire, seeing *Time* lookes vpon vs with watry eyes, *dishevelled* lockes, and *beaue* dismall lookes; now that the *Sunne* is gone out of our *Firmament*, the *ioy*, the *beautie*, the *glory* of *Israel* is departed?

Honourable, Worshipfull, worthy *Gentlemen*, who eyther in the greatnesse of your *Offices*, or in the neerenesse of your *attendance*, liued vnder the *Branches* of our *Princely Cedar*: to you this is a *dissolution*, not a *dispersion*, *disperdere* is not *perdere* with you, you onely returne to your owne *Families* to drinke of your owne *Vines*, and to eate vnder your owne *Figge-trees*; yet remember hereafter, as the wise *Egyptians* did bestow more on their *Tombes* then *Houses*, so hereafter dispose of more time for consideration of *death*, then of provision for the things of this *life*; let *mortalitie* be your *meditation*, you are but *earth*; your best cloaths, *earth*; wormes made them; your best fed bodies, *earth*, wormes must eate them. You may say, *Vidimus stellam*, wee haue seene his *Starre*, and *vidimus gloriam*, wee haue seene his *glory*; you saw it *rising* and *setting*, you will now belecue, that that *God* who hath called *Princes Gods*; hee, *qui homines caelestibus aequat*, hath made *Princes* but *men*; *quia sceptrum ligonibus aequat*. You haue serued (and therein your posteritie may reioyce) the most *religious*, *gracious*, *holy*, *chaste*, *vertuous*, *valerous* *Prince* of his growth, that euer the *Christian world* enioyed,

*Application.*

Psalme. 37.

Esa. 9. 6.

enjoyed, yet you see *H E E* is departed : season therefore this lump of *luggage*, all worldly thoughts, with the remembrance of *Death*. Embrace all *holy* acts of *Religion*; keepe *innocencie*, and doe that which is *iust*, and *seeke peace*, for this shall bring a man *ioy at the last*. You are all of you, I hope to serue another *Prince*, I doubt not but you are in *Check-roll* already : *mistake* mee not, I meane no other *Prince* then the *Prince of Peace*, spoke of in *Esay*; I meane no other *Roll*, but his *Booke of life* : *Reioyce in this*, that your names be written in his *Booke of life*; that *seruice* is *heritage* : in stead of your white *staues*, you shall haue *Palmes* in your *hands*, and your entertainment will be, *Good seruants and faithfull*, you haue beene *faithfull in a little*, I will make you *rulers ouer much*, enter into your *Masters ioy*; This *ioy*, the *Lord in mercy* in his due time grant vnto you.

You of the *middle sort*, whose wound is not *mortal*, and yet are ready to sinke vnder the burthen of this *sorrow*, as hauing lost the most incomparable *Prince*, that euer the *World* had : you that settled your *thoughts*, and hoping to haue seene him the *Head ouer many Nations*, haue said to your *soules*, vnder the *shadow* of his *wings* wee shall be *safe*; here will we dwell for euer. Let your *deare* bought *experience* teach you the lesson that *Dauid*, a great *Prince*, gaue to his *People*; *Trust not in Princes*, for they be *sonnes of men*, there is no *health* in them, their *breath* departeth, and euery one of them *returneth* to his earth; *Si dicendum sit aliquid mirabile*, saith a *Father*, If a man may speake any thing worthy of the

Psal. 146.

Chris.

the



the greatest admiration, it is this, *Trust not in Princes*, they themselves are not in safety; their sublimitie is but *sublunary*; they are within the verge; the Earth hath provided an *Auello* for euery of them to belaid in: yeeld them *faithfulnesse* and *obedience*, but settle not in them your *faith* and *confidence*. Yeeld them *duty*, *tribute*, yea, your *goods* and *liues*, but withall remember, *Blessed is the man that putteth his trust in the Lord*, and hath the God of Iacob for his refuge: liue *honest*, *holy*, *religious* liues, but a while, the end is at hand, wee shall all meete in *eualitie*, with our blessed Maister in glory.

Psalme 146.

You *poore soules*, the *poore silly sheepe* of his flocke, who was wont to giue you *meate* in due season; you that like those in *Ierusalem* doe *arise*, and *cry in the night*, and in the beginning of the watch, *poure out your hearts like water*, and *lift your eyes to heauen*, for your *selues*, *wiues* and *children*. Take the counsell of *Dauid*; *Trust in the Lord*, and being good, *commit thy wayes vnto the Lord*, *waite patiently vpon the Lord*, *hope in him* and he shall bring it to passe; *Trust in the Lord*, and verily thou shalt be fed. Heare *Dauids* experience, I haue beene *young* (saith hee) but now am *old*, yet I neuer saw the *righteous* forsaken, nor his *seede* begging their bread. *Honesty* is the best *Patrimony*; leaue but a good report of an *honest* life behinde you, and your *children* then haue sufficient Legacies.

Lament. 3.

Psalme 37.

All of you, *Beloued*, that are in this valley of teares to heare me this day, repent you of your *former* liues, turne from the *wickednesse* of your *wayes*, or

G

else

Since the yeere  
1603.

Lady Mary.  
Lady Sophia.

PRINCE  
HENRY, who  
dyed in the  
nineteenth  
yeere of his  
age, the 6. of  
November,  
1612. and was  
honourably  
buried at West-  
minster, the 7.  
day of December  
following.

\*Lament 2.22.

else yee may feare a more fearefull scattering.

The outrage of apparell, surquedry in meates, choise of new oathes, new exchange of sinnes, and the fluce of vengeance that hell hath opened, haue brought many fearefull scatterings among vs within these few yeeres: the death of nine Counsellors of State, sixteene Bishops of the Church, fifteene Iudges of the Law, and in one yeere, in this one Citie, thirty seauen thousand three hundred and two, stroken with the Plague of Pestilence, and which is more then all this, three of his Maiesties Children, the hope and ioy to all true hearted Subiects, is taken away from among vs: and which equals all other losses, Isaac is offred, Ichabod, our glory, is departed, Prince HENRY is deceased, whom if euer any of vs in his most obseruant reposed thoughts, shall forget, let his right hand rot, and forget her cunning, and the harpe of his Tongue hang vp for euer in the roofe of his mouth.

O God, how hast thou plagued vs, as \* Jeremy complained euen in the *solemne day*. In that moneth thou once gauest vs *Queene Elizabeth*, to take away Prince HENRY; in that moneth, thou gauest vs noble Prince Charles, the succeeding Charlemaine: In that moneth to take away his blessed Brother; In the moneth thou diddest preferue vs from that furious sulphureous Plot of our enemies, in the same moneth are wee for our great sorrowes insulted on by our Enemies; Hadst thou not left vs a remnant, wee had beene like to Sodom and Gomorh: Wherefore good Lord, looke downe from heauen, behold and visit vs,



vs, looke upon that Vine thy right hand hath planted; blesse the roote and branches of the Royall remnant: let the light of thy Countenance shine euer in the Sunne, and Moone, and Stars of this Firmament; let neuer be wanting one of this race to sit vpon the Brittish Throne, till the Sunne hath runne his last race, and the world hath finished his last course. Say thou Amen, thou faithfull witnesse of Heauen, to the prayers of thy poore, wretched, afflicted, miserable soules:

Say Amen thou Truth, and witnesse of thy Father, to our Petitions, that come not out of fained lips; and let Heauen and Earth seale it, and say,  
Amen, Amen,  
Amen.

F I N I S.